vāk kṛṣṇasya vāk kṛṣṇasya. atra viṣṇupadānte harigadā-bādhanārtham idaṁ sūtram. mātra-grahaṇād aviṣṇupadānte ca. udāharaṇaṁ tv agre.

VṚTTI—This *sūtra* is to prevent the change to *harigadā* by *sūtra* 61 when the *viṣaya* is *viṣṇupadānta*. Because the current *sūtra* contains the word *mātra*, it also applies when the *viṣaya* is not *viṣṇupadānta*.

> *vāk kṛṣṇasya →* (63) *vāk kṛṣṇasya* (the statement of Kṛṣṇa).

Examples of those when the *viṣaya* is not *viṣṇupadānta* are given in the *Ākhyāta-prakaraṇa*.

AMṚTA—This is an *apavāda*[40] of *sūtra* 61. Someone might argue, "In the example *vāk + kṛṣṇasya* what is gained by ordaining *ka-rāma* in place of *ka-rāma*?" Jīva Gosvāmī replies to that doubt, saying that this *sūtra* is for the sake of stopping the change to *harigadā*. The implied meaning is that if this *sūtra* were not made, a *harigadā* would be achieved on the strength of *sūtra* 61 and the undesirable form *vāg kṛṣṇasya* would occur.

६४ । ततः शश्छो वा ।
64. tataḥ śaś cho vā

tataḥ—after that (a *viṣṇudāsa*); *śaḥ*—*śa-rāma*; *chaḥ*—*cha-rāma*; *vā*—optionally.

***Śa-rāma* that comes after a *viṣṇudāsa* optionally becomes *cha-rāma*.**

su-vāk śauriḥ, su-vāk chaurir vā. ap-śāyī, ap-chāyī vā.

VṚTTI— > *su-vāk + śauriḥ →* (63, 64) *su-vāk chauriḥ* or *su-vāk śauriḥ* (Śauri, the eloquent speaker).
> *ap + śāyī →* (63, 64) *ap-chāyī* or *ap-śāyī* (He who lies on the water, Nārāyaṇa).

SAṀŚODHINĪ—In modern print *śa-rāma* only changes to *cha-rāma* when it comes after *ta-rāma*. The optional change to *cha-rāma* is not done in the case of any other *viṣṇudāsa*.

६५ । हो हरिघोषः ।
65. ho harighoṣaḥ

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40 An *apavāda* is an exception, a special rule which sets aside the general rule. See *vṛtti* 50.

haḥ—ha-rāma; harighoṣaḥ—harighoṣa.

***Ha-rāma* that comes after a *viṣṇudāsa* optionally becomes a *harighoṣa*.**

vāk hareḥ vāg ghareḥ vāg hareḥ. ac-halau aj-jhalau aj-halau. ṣaṭ hareḥ ṣaḍ ḍhareḥ ṣaḍ hareḥ. tat halinaḥ tad dhalinaḥ tad halinaḥ. kakubh harasya kakub bharasya kakub harasya.

Vṛtti—

➤ *vāk + hareḥ* → (61) *vāg + hareḥ* → (65) *vāg ghareḥ* or *vāg hareḥ* (the statement of Hari).
➤ *ac + halau* → (61) *aj + halau* → (65) *aj-jhalau* or *aj-halau* (*ac* and *hal*).
➤ *ṣaṭ + hareḥ* → (61) *ṣaḍ + hareḥ* → (65) *ṣaḍ-ḍhareḥ* or *ṣaḍ-hareḥ* (of the six Haris).
➤ *tat + halinaḥ* → (61) *tad + halinaḥ* → (65) *tad dhalinaḥ* or *tad halinaḥ* (that belongs to the holder of the plough, Balarāma).
➤ *kakubh + harasya* → (61) *kakub + harasya* → (65) *kakub bharasya* or *kakub harasya* (the region of Hara, Lord Śiva).

Saṁśodhinī—These days the change to *harighoṣa* is always done.

६६ । दतौ परवर्णौ लचटवर्गेषु नित्यम् ।

66. da-tau para-varṇau la-ca-ṭa-vargeṣu nityam

da-tau—da-rāma and *ta-rāma; para—*following; *varṇau—varṇa; la-ca-ṭa-vargeṣu—*when *la-rāma, ca-varga,* or *ṭa-varga* follows; *nityam—*always.

***Da-rāma* and *ta-rāma* always change to the following *varṇa* when *la-rāma, ca-varga,* or *ṭa-varga* follows.**

tad lakṣmī-pateḥ tal lakṣmī-pateḥ. tat catur-bhujasya tac catur-bhujasya. kaṁsa-jit chādayati, kaṁsa-jic chādayati. tat janārdanasya taj janārdanasya. kaṁsa-jit-jhaṅkāraḥ kaṁsa-jijh-jhaṅkāraḥ. kaṁsa-jij-jhaṅkāraḥ. tad-ña-rāmaḥ tañ-ña-rāmaḥ. kaṁsa-jit ṭīkate kaṁsa-jiṭ ṭīkate kaṁsa-jit ḍhaukate kaṁsa-jiḍ ḍhaukate.

Vṛtti—

➤ *tad + lakṣmī-pateḥ* → (66) *tal lakṣmī-pateḥ* (that belongs to the Lord of Lakṣmī).
➤ *tat + catur-bhujasya* → (66, 63) *tac catur-bhujasya* (that belongs to the four-armed Lord Viṣṇu).

➤ *kaṁsa-jit + chādayati* → (66) *kaṁsa-jich chādayati* → (63) *kaṁsa-jic chādayati* (the conqueror of Kaṁsa covers).

➤ *tat + janārdanasya* → (66) *taj janārdanasya* (that belongs to Janārdana).

➤ *kaṁsa-jit + jhaṅkāraḥ* → (66) *kaṁsa-jijh jhaṅkāraḥ* → (61) *kaṁsa-jij jhaṅkāraḥ* (the   conqueror of Kaṁsa hums).

➤ *tad + ña-rāmaḥ* → (66) *tañ-ña-rāmaḥ* (the *ña-rāma* of that).

➤ *kaṁsa-jit + ṭīkate* → (66, 63) *kaṁsa-jiṭ ṭīkate* (the conqueror of Kaṁsa goes).

➤ *kaṁsa-jit + ḍhaukate* → (66) *kaṁsa-jiḍh ḍhaukate* → (61) *kaṁsa-jiḍ ḍhaukate* (the conqueror of Kaṁsa approaches).

६७ । तश्च शे ।

67. *taś ca śe*

taḥ—ta-rāma; ca—ca-rāma; śe—when śa-rāma follows.

Ta-rāma becomes *ca-rāma* when *śa-rāma* follows.

tat śaureḥ tac śaureḥ. pakṣe chatvaṁ, tac chaureḥ.

Vṛtti— ➤ *tat + śaureḥ* → (67, 63) *tac + śaureḥ* → (64) *tac chaureḥ* or *tac śaureḥ* (it belongs to Śauri).

६८ । नोऽन्तश्चछयोः शरामः , टठयोः षरामः , तथयोः सरामः , विष्णुचक्रपूर्वो विष्णुचापपूर्वो वा ।

68. *no 'ntaś ca-chayoḥ śa-rāmaḥ, ṭa-ṭhayoḥ ṣa-rāmaḥ, ta-thayoḥ sa-rāmaḥ, viṣṇucakra-pūrvo viṣṇucāpa-pūrvo vā*

*naḥ—na-rāma; antaḥ—*situated at the end of a *viṣṇupada; ca-chayoḥ—*when *ca-rāma* or *cha-rāma* follows; *śa-rāmaḥ—śa-rāma; ṭa-ṭhayoḥ—*when *ṭa-rāma* or *ṭha-rāma* follows; *ṣa-rāmaḥ—ṣa-rāma; ta-thayoḥ—*when *ta-rāma* or *tha-rāma* follows; *sa-rāmaḥ—sa-rāma; viṣṇucakra-pūrvaḥ—*preceded by a *viṣṇucakra; viṣṇucāpa-pūrvaḥ—*preceded by a *viṣṇucāpa; vā—*or.

Na-rāma at the end of a *viṣṇupada* becomes *śa-rāma* when *ca-rāma* or *cha-rāma* follows, *ṣa-rāma* when *ṭa-rāma* or *ṭha-rāma* follows, and *sa-rāma* when *ta-rāma* or *tha-rāma* follows. And that *śa-rāma, ṣa-rāma,* or *sa-rāma* is preceded either by a *viṣṇucakra* or a *viṣṇucāpa*.

bhagavān calati, bhagavāṁś calati, bhagavā͂ś calati. bhagavān chādayati, bhagavāṁś chādayati, bhagavā͂ś chādayati. bhagavān ṭīkate, bhagavāṁṣ

ṭīkate, bhagavā̐s ṭīkate. bhagavān ṭhakkuraḥ, bhagavāṁs ṭhakkuraḥ,
bhagavā̐s ṭhakkuraḥ. bhagavān tarati, bhagavāṁs tarati, bhagavā̐s tarati.
bhagavān thūt-karoti, bhagavāṁs thūt-karoti, bhagavā̐s thūt-karoti.

Vṛtti—

➢ *bhagavān + calati* → (68) *bhagavāṁś calati* or *bhagavā̐ś calati* (Bhagavān moves).

➢ *bhagavān + chādayati* → (68) *bhagavāṁś chādayati* or *bhagavā̐ś chādayati* (Bhagavān covers).

➢ *bhagavān + ṭīkate* → (68) *bhagavāṁṣ ṭīkate* or *bhagavā̐ṣ ṭīkate* (Bhagavān goes).

➢ *bhagavān + ṭhakkuraḥ* → (68) *bhagavāṁṣ ṭhakkuraḥ* or *bhagavā̐ṣ ṭhakkuraḥ* (Bhagavān is the deity).

➢ *bhagavān + tarati* → (68) *bhagavāṁs tarati* or *bhagavā̐s tarati* (Bhagavān crosses).

➢ *bhagavān thūt-karoti* → (68) *bhagavāṁs thūt-karoti* or *bhagavā̐s thūt-karoti* (Bhagavān spits).

Saṁśodhinī—Because the form with a *viṣṇucāpa* is generally not seen in modern printed texts, this *sūtra* can be summarized as the following table.

$n + c / ch$	→	$\dot{m}\acute{s} + c / ch$
$n + ṭ / ṭh$	→	$\dot{m}ṣ + ṭ / ṭh$
$n + t / th$	→	$\dot{m}s + t / th$

६९ । ले लराम एव ।

69. le la-rāma eva

le—when *la-rāma* follows; *la-rāmaḥ*—*la-rāma; eva*—only.

Na-rāma at the end of a *viṣṇupada* becomes *la-rāma* when *la-rāma* follows.

bhagavān līlāyate bhagavā̐l līlāyate. atra "sthāne sadṛśatamaḥ" iti nyāyena
sānunāsika eva la-rāmaḥ syāt. atra ya-va-lā hi dvi-vidhā matāḥ—sānunāsikā
nir-anunāsikāś ca.

Vṛtti—Here, by the maxim *sthāne sadṛśatamaḥ* (*vṛtti 61*), *na-rāma* only becomes a *sānunāsika* (with a *viṣṇucāpa*) *la-rāma*. In that regard, *ya, va,* and *la* are considered to be of two kinds: with an *anunāsika* (*sānunāsika*) (with a *viṣṇucāpa*) or without an *anunāsika* (*nir-anunāsika*).

➢ *bhagavān + līlāyate* → (69) *bhagavā̐l līlāyate* (Bhagavān performs a pastime).

AMṚTA—The nasality (*anunāsikatvam*) of *na-rāma* was explained in *vṛtti* 22. Thus, by the maxim *sthāne sadṛśatamaḥ* (*vṛtti* 61), the *la-rāma* ordained in the place of *na-rāma* is pronounced in the nose (*nāsikā-bhava*). And because *la-rāma* is a dental *varṇa,* it is also pronounced in the mouth (*mukha-bhava*). Therefore, because it is pronounced both in the nose and mouth (*mukha-nāsikā-bhava*), it is described as being *sānunāsika.*

७० । जझञशरामेषु ञरामः ।

70. ja-jha-ña-śa-rāmeṣu ña-rāmaḥ

ja-jha-ña-śa-rāmeṣu—when *ja-rāma, jha-rāma, ña-rāma,* or *śa-rāma* follows; *ña-rāmaḥ*—*ña-rāma.*

Na-rāma at the end of a *viṣṇupada* becomes *ña-rāma* when *ja-rāma, jha-rāma, ña-rāma,* or *śa-rāma* follows.

bhagavān jayati, bhagavāñ jayati. bhagavān jhaṣa-rūpī, bhagavāñ jhaṣa-rūpī. bhagavān ñuṅuve, bhagavāñ ñuṅuve. bhagavān śūraḥ, bhagavāñ śūraḥ.

VṚTTI—
➤ *bhagavān + jayati* → (70) *bhagavāñ jayati* (Bhagavān conquers).
➤ *bhagavān + jhaṣa-rūpī* → (70) *bhagavāñ jhaṣa-rūpī* (Bhagavān in the form of a fish).
➤ *bhagavān + ñuṅuve* → (70) *bhagavāñ ñuṅuve* (Bhagavān sounded).
➤ *bhagavān + śūraḥ* → (70) *bhagavāñ śūraḥ* (Bhagavān is a hero).

७१ । शे चान्तो वा ।

71. śe cānto vā

śe—when *śa-rāma* follows; *ca-antaḥ*—one at whose end is *ca-rāma; vā*—optionally.

When *śa-rāma* follows, *na-rāma* at the end of a *viṣṇupada* optionally becomes *ña-rāma* followed by *ca-rāma.* [This means it optionally becomes *ñc.*]

bhagavān śūraḥ, bhagavāñc śūraḥ, bhagavāñ śūraḥ, chatve bhagavāñc chūraḥ.

VṚTTI—
➤ *bhagavān + śūraḥ* → (71, 63) *bhagavāñc śūraḥ* or (70) *bhagavāñ śūraḥ.*

Then, when *śa-rāma* becomes *cha-rāma* by *tataḥ śaś cho vā* (64):

> ➤ *bhagavāñc śūraḥ* → (64) *bhagavāñc chūraḥ.*

७२ । मो विष्णुचक्रं विष्णुजने ।
72. mo viṣṇucakraṁ viṣṇujane

maḥ—ma-rāma; *viṣṇucakram*—viṣṇucakra; *viṣṇujane*—when a *viṣṇujana* follows.

***Ma-rāma* at the end of a *viṣṇupada* becomes *viṣṇucakra* when a *viṣṇujana* follows.**

kṛṣṇam smarati, kṛṣṇaṁ smarati. viṣṇujanād anyatra tu na—kṛṣṇam iccha, kṛṣṇam iccha.

Vʀᴛᴛɪ—➤ *kṛṣṇam + smarati* → (72) *kṛṣṇaṁ smarati* (he remembers Kṛṣṇa).

But *ma-rāma* at the end of a *viṣṇupada* does not become *viṣṇucakra* when something other than a *viṣṇujana* follows.

> ➤ *kṛṣṇam + iccha* → *kṛṣṇam iccha* (desire Kṛṣṇa!).

७३ । विष्णुचक्रस्य हरिवेणुर्विष्णुवर्गे , विष्णुपदान्तस्य तु वा ।
73. viṣṇucakrasya hariveṇur viṣṇuvarge, viṣṇupadāntasya tu vā

viṣṇucakrasya—of *viṣṇucakra*; *hariveṇur*—hariveṇu; *viṣṇuvarge*—when a *viṣṇuvarga* follows; *viṣṇupadāntasya*—a *viṣṇucakra* situated at the end of a *viṣṇupada*; *tu*—but; *vā*—optionally.

***Viṣṇucakra* becomes a *hariveṇu* of the same *varga* as the following *varṇa* when a *viṣṇuvarga* follows. But this is optional for a *viṣṇucakra* situated at the end of a *viṣṇupada*.**

aviṣṇupadāntodāharaṇaṁ vakṣyate. kṛṣṇaṁ kīrtayati, kṛṣṇaṅ kīrtayati vā. ṛṣṇaṁ bhajati, kṛṣṇam bhajati vā. saṁsāraṁ tarati, saṁsāran tarati vā. atra ta-thayoḥ sa-rāma-niṣedho vaktavyaḥ. viṣṇuvarge iti kim? saṁvatsaraḥ.

Vʀᴛᴛɪ—Examples of those when the *viṣaya* is not *viṣṇupadānta* will be given later.

➢ *kṛṣṇam + kīrtayati* → (72) *kṛṣṇaṁ kīrtayati* → (73) *kṛṣṇaṁ kīrtayati* or *kṛṣṇaṅ kīrtayati* (he glorifies Kṛṣṇa).

➢ *kṛṣṇam + bhajati* → (72) *kṛṣṇaṁ bhajati* → (73) *kṛṣṇaṁ bhajati* or *kṛṣṇam bhajati* (he worships Kṛṣṇa).

➢ *saṁsāram + tarati* → (72) *saṁsāraṁ tarati* → (73) *saṁsāraṁ tarati* or *saṁsāran tarati* (he crosses over material existence)

It is prohibited to apply *ta-thayoḥ sa-rāmaḥ* (68) in cases like *saṁsāran tarati*. Why do we say "when a *viṣṇuvarga* follows"? Consider *saṁvatsaraḥ*.

AMṚTA—It should be construed from the word *viṣṇupadāntasya* in the second clause that in the first clause *viṣṇucakrasya* is *aviṣṇupadāntasya* (not situated at the end of a *viṣṇupada*). Thus when the *viṣaya* is not *viṣṇupadānta* a *viṣṇucakra* always becomes the appropriate *hariveṇu*. Examples of this are *gantā, hantā,* and so on. The *na-rāma* in *saṁsāran* here does not become *sa-rāma* by *ta-thayoḥ sa-rāmaḥ* (68) due to the maxim *lākṣaṇika-pratipadoktayoḥ pratipadoktasyaiva grahaṇam* (*vṛtti* 59).

SAṀŚODHINĪ—Traditional Indian scholars tend to always exercise the option mentioned in this *sūtra* whereas modern Western scholars tend to never exercise it because it is easier to recognize words when the *sandhi* is not done. The standard of the Bhaktivedanta Book Trust, however, is to exercise the option when the *viṣṇucakra* is inside a *samāsa* (compound word) but not when the *viṣṇucakra* is the final *varṇa*. In this regard, it is explained later that all the constituent words that make up a *samāsa* are considered separate *viṣṇupadas* and that *upasargas* (verbal prefixes) are also considered separate *viṣṇupadas* since they are compounded with *dhātus* (verbal roots). Thus the Bhaktivedanta Book Trust would write *saṅkīrtana* instead of *saṁkīrtana*, *kinnara* instead of *kiṁnara* but *kiṁ ca* instead of *kiñ ca, taṁ na* instead of *tan na,* and so on.

७४ । द्विः सर्वेश्वरमात्राच्छः ।

74. *dviḥ sarveśvara-mātrāc chaḥ*

dviḥ—doubled; *sarveśvara-mātrāt*—after any *sarveśvara*; *chaḥ*—cha-rāma.

Cha-rāma is reduplicated when it comes after any *sarveśvara*.

kṛṣṇa-chatraṁ, kṛṣṇa-cchatram.

VṚTTI— ➢ *kṛṣṇa + chatram* → (74) *kṛṣṇa-chchatram* → (63) *kṛṣṇa-cchatram* (Kṛṣṇa's umbrella).

७५ । विष्णुपदान्तात्त्रिविक्रमाद्वा ।

75. viṣṇupadāntāt trivikramād vā

viṣṇupadāntāt—situated at the end of a *viṣṇupada; trivikramāt*—after a *trivikrama; vā*—optionally.

Cha-rāma is optionally reduplicated when it comes after a *trivikrama* situated at the end of a *viṣṇupada*.

yamunā-chāyā, yamunā-cchāyā vā.

VṚTTI— ➢ *yamunā + chāyā* → (75) *yamunā-chāyā* or *yamunā-chchāyā* → (63) *yamunā-cchāyā* (the beauty of the Yamunā).

AMṚTA—But by the previous *sūtra, cha-rāma* is always reduplicated when it comes after a *trivikrama* that is not situated at the end of a *viṣṇupada*. The word *yamunā-chāyā* here means *yamunā-kāntiḥ* (the beauty of the Yamunā). The *Amara-koṣa* gives the following definitions of the word *chāyā: chāyā sūrya-priyā kāntiḥ pratibimbam anātapaḥ,* "The word *chāyā* can mean the wife of the sun-god, Chāyā; beauty; reflection; or shade."

७६ । वामनात्ङणना द्विः सर्वेश्वरे ।

76. vāmanāt ṅa-ṇa-nā dviḥ sarveśvare

vāmanāt—after a *vāmana; ṅa-ṇa-nāḥ*—*ṅa-rāma, ṇa-rāma,* and *na-rāma; dviḥ*—two; *sarveśvare*—when a *sarveśvara* follows.

Ṅa-rāma, ṇa-rāma, and na-rāma, situated at the end of a *viṣṇupada,* are reduplicated when they come after a *vāmana* and a *sarveśvara* follows.

paryaṅ anantaḥ, paryaṅṅ anantaḥ. sugaṇ anantaḥ, sugaṇṇ anantaḥ. kurvan asti, kurvann asti. vāmanād anyatra tu na—bhagavān iha bhagavān iha. uṇādi-tiṅanta-sanantādayas tu sūtra-nirdeśa-balāt. kathaṁ vaḍabhī valabhī, paryaṅkaḥ palyaṅkaḥ, raghuḥ laghuḥ, kapirikā kapilikā ity-ādi? ॐḍa-layo ra-layoś ca prāya-ekatva-śravaṇāt.ॐ

VṚTTI—
➢ *paryaṅ + anantaḥ* → (76) *paryaṅṅ anantaḥ* (Ananta who is everywhere).
➢ *sugaṇ + anantaḥ* → (76) *sugaṇṇ anantaḥ* (Ananta who counts well).
➢ *kurvan + asti* → (76) *kurvann asti* (He is doing).

But they are not reduplicated if they come after something other than a *vāmana*:

> *bhagavān + iha → bhagavān iha* (Bhagavān is here).

But, on the strength of *anityaṁ sūtra-nirdeśe,* "sandhi is optional in the composition of a *sūtra*" (*Bṛhat* 44), we also get words like *uṇ-ādi, tiṅ-anta,* and *san-anta.*

Saṁśodhinī—The word *vā* is not carried forward here because, in the *Bṛhat* version*,* the *sūtra āṅ-māṅbhyāṁ nityam* comes in between the previous and current *sūtras* and the word *nityam* from that *sūtra* removes the *anuvṛtti* of the word *vā* from the previous *sūtra*.

Vṛtti—Why is there *vaḍabhī* and *valabhī* (a turret), *paryaṅkaḥ* and *palyaṅkaḥ* (a couch), *raghuḥ* and *laghuḥ* (light), *kapirikā* and *kapilikā* (reddish), and so on? Because it is heard [from previous authorities] that *ḍa-rāma* and *la-rāma* and *ra-rāma* and *la-rāma* are practically one with each other [and thus interchangeable]. [It follows that *ḍa* and *ra* too are interchangeable, as are *ba* and *va*.]

Saṁśodhinī—This explanation accounts for the alternate spellings of various Sanskrit words. Thus, in the *Bhāgavatam,* we sometimes see *prahlāda* and sometimes see *prahrāda*. Ba-rāma and *va-rāma* can also be interchangeable, as in the words *bindu* and *vindu* (drop, dot), *bṛhat* and *vṛhat* (big), and so on. A good Sanskrit dictionary like that of Monier Williams will usually list both forms of these words.

७७ । ररामात्, सर्वेश्वरे तु हरिगोत्रं विना ।

77. ra-rāmāt [viṣṇujane viṣṇujano vā[41]], sarveśvare tu harigotraṁ vinā

ra-rāmāt—after *ra-rāma; sarveśvare*—when a *sarveśvara* follows; *tu*—but; *harigotram*—*harigotra; vinā*—except.

A *viṣṇujana* that comes after *ra-rāma* can optionally be reduplicated when a *viṣṇujana* follows. And when a *sarveśvara* follows, a *viṣṇujana,* except a *harigotra,* that comes after *ra-rāma* can also optionally be reduplicated.

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41   The words *viṣṇujane viṣṇujano vā* are carried forward from *Bṛhat* 120.

kārṣṣṇyaṁ, kārṣṇyaṁ vā. haryy-āsanaṁ vā. "sarveśvare tu" ity-ādi kim? parāmarśaḥ, vārṣabhānavyāḥ, arhati.

Vṛtti—

➤ *kārṣṇyam* → (77) *kārṣṣṇyam* or *kārṣṇyam* (descendant of Kṛṣṇa).
➤ *hary-āsanam* (example from *vṛtti* 50) → (77) *haryy-āsanam* or *hary-āsanam* (Hari's seat).

Why do we say "except a *harigotra*?" Consider *parāmarśaḥ* (inference), *vārṣabhānavyāḥ* (of Śrī Rādhā, the daughter of Vṛṣabhānu), and *arhati* (he deserves).

Saṁśodhinī—Indian scholars tend to regularly exercise the option of reduplication, whereas western scholars tend to reject it since it can make the original word difficult to recognize. However, the reduplication reflects the pronunciation, because in usage, when 'r' is the first phoneme in a conjunct consonant, the stress of the pronunciation is laid on the phoneme after it.

७८ । विष्णुजनाद्विष्णुदासस्यादर्शनं सवर्गे विष्णुदासे ।

78. viṣṇujanād viṣṇudāsasyādarśanaṁ sa-varge viṣṇudāse

viṣṇujanāt—after a *viṣṇujana; viṣṇudāsasya*—of a *viṣṇudāsa; adarśanam*—disappearance; *sa-varge*—of the same *varga; viṣṇudāse*—when a *viṣṇudāsa* follows.

A *viṣṇudāsa* that comes after a *viṣṇujana* optionally disappears when a *viṣṇudāsa* of the same *varga* follows.

bhagavāñc chūraḥ bhagavāñ chūro vā.

Vṛtti—➤ *bhagavāñc chūraḥ* (example from *vṛtti* 71) → (78) *bhagavāñc chūraḥ* or *bhagavāñ chūraḥ* (the Lord is a hero).

Saṁśodhinī—*Adarśana* is the same thing as *hara* because *hara* is defined as *adarśana-mātra-hetur haraḥ* in *vṛtti* 39.

Viṣṇusarga-sandhiḥ

Combination with the *visarga*

७९ । चछयोः शरामः , टठयोः षरामः , तथयोः सरामः।

79. [viṣṇusargaḥ[42]] ca-chayoḥ śa-rāmaḥ, ṭa-ṭhayoḥ ṣa-rāmaḥ, ta-thayoḥ sa-rāmaḥ

ca-chayoḥ—when *ca-rāma* or *cha-rāma* follows; *śa-rāmaḥ*—*śa-rāma*; *ṭa-ṭhayoḥ*—when *ṭa-rāma* or *ṭha-rāma* follows; *ṣa-rāmaḥ*—*ṣa-rāma*; *ta-thayoḥ*—when *ta-rāma* or *tha-rāma* follows; *sa-rāmaḥ*—*sa-rāma*.

Viṣṇusarga becomes *śa-rāma* when *ca-rāma* or *cha-rāma* follows, *ṣa-rāma* when *ṭa-rāma* or *ṭha-rāma* follows, and *sa-rāma* when *ta-rāma* or *tha-rāma* follows.

kṛṣṇaḥ carati, kṛṣṇaś carati. kṛṣṇaḥ chādayati, kṛṣṇaś chādayati. kṛṣṇaḥ ṭīkate, kṛṣṇaṣ ṭīkate. kaḥ ṭha-rāmaḥ, kaṣ ṭha-rāmaḥ. kṛṣṇaḥ tarati, kṛṣṇas tarati. kṛṣṇaḥ thūt-karoti, kṛṣṇas thūt-karoti.

Vᴀ̣ᴛᴛɪ—➤ *kṛṣṇaḥ + carati* → (79) *kṛṣṇaś carati* (Kṛṣṇa roams about).
       ➤ *kṛṣṇaḥ + chādayati* → (79) *kṛṣṇaś chādayati* (Kṛṣṇa covers).
       ➤ *kṛṣṇaḥ + ṭīkate* → (79) *kṛṣṇaṣ ṭīkate* (Kṛṣṇa goes).
       ➤ *kaḥ + ṭha-rāmaḥ* → (79) *kaṣ ṭha-rāmaḥ* (ka-rāma, ṭha-rāma).
       ➤ *kṛṣṇaḥ + tarati* → (79) *kṛṣṇas tarati* (Kṛṣṇa crosses).
       ➤ *kṛṣṇaḥ + thūt-karoti* → (79) *kṛṣṇas thūt-karoti* (Kṛṣṇa spits).

Sᴀᴍ̇śᴏᴅʜɪɴ̄ɪ—Usually the *viṣṇusarga* remains unchanged when *ś, ṣ, s, k, kh, p,* or *ph* follow. There are special rules mentioned in the *Bṛhat* version of the *Hari-nāmāmṛta-vyākaraṇa,* however, that prescribe optional changes under certain conditions. See *Bṛhat sūtras* 131, 132, and 138.

८० । आदरामगोपालयोरुर्नित्यम् ।

80. ād a-rāma-gopālayor ur nityam

āt—after *a-rāma; a-rāma-gopālayoḥ*—when *a-rāma* or a *gopāla* follows; *uḥ*—*u-rāma; nityam*—always.

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42   The word *viṣṇusargaḥ* is carried forward from *viṣṇusargo jihvāmūlīyaḥ ka-khayor vā* (*Bṛhat* 131).

A *viṣṇusarga* **that comes after** *a-rāma* **always becomes** *u-rāma* **when** *a-rāma* **or a** *gopāla* **follows.**

kṛṣṇaḥ atra, kṛṣṇo 'tra. kṛṣṇaḥ gacchati, kṛṣṇo gacchati.

VRTTI—

➤ *kṛṣṇaḥ + atra* → (80) *kṛṣṇa + u + atra* → (44) *kṛṣṇo + atra* → (56) *kṛṣṇo 'tra* (Kṛṣṇa is here).
➤ *kṛṣṇaḥ + gacchati* → (80) *kṛṣṇa + u + gacchati* → (44) *kṛṣṇo gacchati* (Kṛṣṇa goes).

८१ । अद्वयभोभगोअघोभ्यो लोप्यः ֲ सर्वेश्वरे तु यश्च ֲ न च लोपे सन्धिः ।

81. a-dvaya-bho-bhago-aghobhyo lopyaḥ [sarveśvara-gopālayoḥ], sarveśvare tu yaś ca, na ca lope sandhiḥ

a-dvaya-bho-bhago-aghobhyaḥ—after *a-dvaya,* or after *bho, bhago,* or *agho; lopyaḥ*—deleted; *sarveśvare*—when a *sarveśvara* follows; *tu*—but; *yaḥ*—*ya-rāma; ca*—also; *na*—not; *ca*—and; *lope*—when there is deletion; *sandhiḥ*—*sandhi.*

A *viṣṇusarga* **that comes after** *a-dvaya, bho, bhago,* **or** *agho* **is deleted when a** *sarveśvara* **or** *gopāla* **follows. But when a** *sarveśvara* **follows, it can also become** *ya-rāma.* **When the** *viṣṇusarga* **is deleted, there is no further** *sandhi.*

kṛṣṇaḥ iha, kṛṣṇa iha, kṛṣṇay iha. kṛṣṇāḥ atra, kṛṣṇā atra, kṛṣṇāy atra. bhoḥ ananta, bho ananta, bhoy ananta. bhagoḥ ananta, bhago ananta, bhagoy ananta. aghoḥ avaiṣṇava, agho avaiṣṇava, aghoy avaiṣṇava. gopāle na ya-rāmaḥ. kṛṣṇā gacchanti. bho govinda. bhago govinda. agho hari-vimukha. "ād a-rāma-gopālayoḥ" iti viśeṣa-vidhānān neha—kṛṣṇo 'tra, kṛṣṇo gacchati. saḥ eṣaḥ sa eṣaḥ.

VRTTI—

➤ *kṛṣṇaḥ + iha* → (81) *kṛṣṇa iha* or *kṛṣṇay iha* (Kṛṣṇa is here).
➤ *kṛṣṇāḥ + atra* → (81) *kṛṣṇā atra* or *kṛṣṇāy atra* (the Kṛṣṇas are here).
➤ *bhoḥ + ananta* → (81) *bho ananta* or *bhoy ananta* (O Ananta).
➤ *bhagoḥ + ananta* → (81) *bhago ananta* or *bhagoy ananta* (O Bhagavān Ananta).
➤ *aghoḥ + avaiṣṇava* → (81) *agho avaiṣṇava* or *aghoy avaiṣṇava* (O sinful non-devotee).

The *viṣṇusarga* does not become *ya-rāma* when a *gopāla* follows:

➤ *kṛṣṇāḥ + gacchanti* → (81) *kṛṣṇā gacchanti* (the Kṛṣṇas go).
➤ *bhoḥ + govinda* → (81) *bho govinda* (O Govinda).
➤ *bhagoḥ + govinda* → (81) *bhago govinda* (O Bhagavān Govinda).
➤ *aghoḥ + hari-vimukha* → (81) *agho hari-vimukha* (O sinful person averse to Hari).

Because of the specific prescription *ād a-rāma-gopālayoḥ* (80), the current *sūtra* does not apply in: *kṛṣṇaḥ + atra,* nor in: *kṛṣṇaḥ + gacchati.*

> ➤ *saḥ + eṣaḥ* → (81) *sa eṣaḥ.*

Amṛta—The plural form *kṛṣṇāḥ* (the Kṛṣṇas) found in the examples above refers to the *rāsa-līlā* or Kṛṣṇa's marrying of many girls simultaneously.

A *viṣṇusarga* that comes after *a-rāma* is deleted only when a *sarveśvara* other than *a-rāma* follows because the prescription of *viṣṇusarga* becoming *u-rāma* when *a-rāma* follows (*sūtra* 80) is more specific than what is prescribed in the current *sūtra*. That the *viṣṇusarga* is ordained to become *ya-rāma* only when a *sarveśvara* follows implies that it does not become *ya-rāma* when a *gopāla* follows.

८२ । एषसपरो विष्णुजने ।
82. eṣa-sa-paro viṣṇujane

eṣa-sa-paraḥ—after *eṣa* or *sa*; *viṣṇujane*—when a *viṣṇujana* follows.

A *viṣṇusarga* coming after *eṣa* or *sa* is deleted when a *viṣṇujana* follows.

etac-chabdasya eṣa ity asmāt tac-chabdasya sa ity asmāc ca paro viṣṇusargo lopyaḥ syād viṣṇujane pare. eṣaḥ kṛṣṇaḥ, eṣa kṛṣṇaḥ. saḥ rāmaḥ, sa rāmaḥ.

Vṛtti—A *viṣṇusarga* coming after either *eṣa,* a form of the word *etad* (this), or *sa,* a form of the word *tad* (that), is deleted when a *viṣṇujana* follows.

> ➤ *eṣaḥ kṛṣṇaḥ* → (82) *eṣa kṛṣṇaḥ* (this is Kṛṣṇa).
> ➤ *saḥ rāmaḥ* → (82) *sa rāmaḥ* (that is Rāma).

८३ । र ईश्वरात्सर्वेश्वरगोपालयोः ।

83. ra īśvarāt sarveśvara-gopālayoḥ

raḥ—*ra-rāma; īśvarāt*—after an *īśvara; sarveśvara-gopālayoḥ*—when a *sarveśvara* or *gopāla* follows.

After an *īśvara*, *viṣṇusarga* becomes *ra-rāma* when a *sarveśvara* or *gopāla* follows.

hareḥ idaṁ, harer idaṁ. hariḥ gacchati, harir gacchati.

Vṛtti—➤ *hareḥ + idam* → (83) *harer idam* (this is Hari's).
       ➤ *hariḥ + gacchati* → (83) *harir gacchati* (Hari goes).

८४ । अनीश्वरादपि ररामजः ।

84. anīśvarād api ra-rāma-jaḥ

an-īśvarāt—not after an *īśvara; api*—also; *ra-rāma-jaḥ*—born of *ra-rāma*.

Whether it comes after an *īśvara* or not, a *viṣṇusarga* born of *ra-rāma* becomes *ra-rāma* when a *sarveśvara* or a *gopāla* follows.

prātaḥ atra, prātar atra. gīḥ mukundasya, gīr mukundasya. bhrātaḥ vraje, bhrātar vraje. bhrātaḥ govindaṁ paśya, bhrātar govindaṁ paśya.

Vṛtti—
➤ *prātaḥ + atra* → (84) *prātar atra* (in the morning, here).
➤ *gīḥ + mukundasya* → (84) *gīr mukundasya* (the statement of Mukunda).
➤ *bhrātaḥ + vraje* → (84) *bhrātar vraje* (O brother in Vraja).
➤ *bhrātaḥ + govindaṁ paśya* → (84) *bhrātar govindaṁ paśya* (O brother, look at Govinda)

Amṛta—This is an *apāvada* of all the previous *sūtras*. Thus, in *bhrātaḥ + vraje* → (84) *bhrātar vraje*, the *viṣṇusarga* does not become *u-rāma* by *sūtra* 80 nor is it deleted by *sūtra* 81.

Saṁśodhinī—Words like *prātar, svar, antar, punar,* and so on, originally end in *ra-rāma,* but this *ra-rāma* becomes *viṣṇusarga* by *sa-ra-rāmayor viṣṇusargo viṣṇupadānte* (93). Then, by this *sūtra,* that *viṣṇusarga* again becomes *ra-rāma* when a *sarveśvara* or *gopāla* follows. The word *prātar* (in the early morning, at dawn) is an *avyaya* ending in *ra-rāma.*

The word *gir* (speech) is a *kṛdanta* (verbal noun) whose derivation is explained in *Saṁśodhinī* 212. The *i-rāma* of *gir* becomes *trivikrama* by *ir-ur-anta-dhātor uddhavasya trivikramo viṣṇupadānte* (207). The word *bhrātar* is the vocative singular of the word *bhrātṛ* (brother).

८५ । अह्नो विष्णुसर्गस्य रो रात्रिरूपरथन्तरादन्येषु ।

85. *ahno viṣṇusargasya ro rātri-rūpa-rathantarād anyeṣu*

ahnaḥ—of the word *ahan* (a day); *viṣṇusargasya*—of the *viṣṇusarga; raḥ*— *ra-rāma; rātri-rūpa-rathantarāt*—than the words *rātri* (night), *rūpa* (form), or *rathantara* (the name of various *sāmas* (Vedic songs of praise)); *anyeṣu*— when something other follows.

The *viṣṇusarga* of the word *ahan* becomes *ra-rāma* when something other than the words *rātri, rūpa,* and *rathantara* follows.

ahaḥ ahaḥ, ahar ahaḥ. ahaḥ-gaṇaḥ, ahar-gaṇaḥ. sarveśvara-gopālayor eva. neha—ahaḥ-patiḥ. rātry-ādau tu na—aho-rātriḥ. ꜱeka-deśa-vikṛtam ananya-vatꜱ—aho-rātraḥ. aho-rūpaṁ, aho-rathantaraṁ sāma.

Vṛtti—

➢ *ahaḥ ahaḥ* → (85) *ahar ahaḥ* (daily, every day).
➢ *ahaḥ-gaṇaḥ* → (85) *ahar-gaṇaḥ* (a month, a series of days).

This *sūtra* is applicable only when a *sarveśvara* or a *gopāla* follows. Thus it does not apply in *ahaḥ-patiḥ.* But the *viṣṇusarga* does not become *ra-rāma* when the words *rātri* and so on follow.

➢ *ahaḥ + rātriḥ* → (80) *aha + u + rātriḥ* → (44) *aho-rātriḥ* (day and night).

***Eka-deśa-vikṛtam ananya-vat:* "That which is deficient in one place is not considered a different thing."**

➢ *ahaḥ + rātraḥ* → (80) *aha + u + rātraḥ* → (44) *aho-rātraḥ* (day and night).
➢ *ahaḥ + rūpam* → (80) *aha + u + rūpam* → (44) *aho-rūpam* (the form of day).
➢ *ahaḥ + rathantaraṁ sāma* → (80) *aha + u + rathantaraṁ sāma* → (44) *aho-rathantaraṁ sāma* (the Vedic hymn (*sāma*) named *Aho-rathantara*).

AMṚTA—The word *viṣṇusargasya* in this *sūtra* means "the *viṣṇusarga* caused by *ahno viṣṇusargo viṣṇupadānte* (216)." The *viṣṇusarga* of *ahan* becomes *ra-rāma* only when the *sv-ādi* (nominal suffix) */s/u* that comes after the word *ahan* has undergone *mahāhara* by *brahmataḥ sv-amor mahāharaḥ* (166). Indeed the current *sūtra* is not applicable when the *sv-ādi* remains. Jīva Gosvāmī makes the same restriction in the *sūtra asya svādy-abhāva eva ra-vidhir vācyaḥ* (*Bṛhat* 288) which means "only in the absence of a *sv-ādi* does the *viṣṇusarga* formed from the *n* of *ahan* change to *r* by *sūtra* 85."

With the clause "only when a *sarveśvara* or *gopāla* follows," Jīva Gosvāmī informs us that the *para-nimitta sarveśvara-gopālayoḥ* is carried forward here. Someone might argue, "In the *sūtra* only the word *rātri* is excluded. Therefore *sandhi* should certainly occur when the word *rātra* follows." Jīva Gosvāmī refutes this on the strength of the *paribhāṣā* beginning with *eka-deśa*. Just as a person who loses his eye or other bodily parts is not considered a different person, similarly the word *rātra* is considered non-different from the word *rātri* even though it lacks *i-rāma*.

८६ । रो रे लोप्यः , पूर्वश्च त्रिविक्रमः ।

86. ro re lopyaḥ, pūrvaś ca trivikramaḥ

raḥ—*ra-rāma; re*—when *ra-rāma* follows; *lopyaḥ*—is deleted; *pūrvaḥ*—a previous *vāmana; ca*—and; *trivikramaḥ*—trivikrama;

Ra-rāma is deleted when ra-rāma follows, and the vāmana before it becomes trivikrama.

bhrātaḥ rāmānujaṁ paśya, bhrātā rāmānujaṁ paśya. hariḥ rādhā-priyaḥ harī rādhā-priyaḥ. iti viṣṇusarga-sandhiḥ. iti śrī-śrī-harināmāmṛtākhye vaiṣṇava-vyākaraṇe saṁjñā-sandhi-prakaraṇam prathamaṁ samāptam.

VṚTTI—
➤ *bhrātaḥ + rāmānujaṁ paśya* → (84) *bhrātar + rāmānujaṁ paśya* → (86) *bhrātā rāmānujaṁ paśya* (O brother, see the younger brother of Rāma).
➤ *hariḥ + rādhā-priyaḥ* → (83) *harir + rādhā-priyaḥ* → (86) *harī rādhā-priyaḥ* (Hari is the beloved of Rādhā).

Thus ends *viṣṇusarga-sandhi*. Here ends the *Saṁjñā-sandhi-prakaraṇa*, the first *prakaraṇa* in the Vaiṣṇava grammatical treatise called *Śrī Śrī Hari-nāmāmṛta*.

Chapter Two

Nāma-viṣṇupada-prakaraṇam
Noun declension

य एकः सर्वरूपाणां सर्वनाम्नां तथाश्रयः ।
तस्य विष्णोः पदं सर्वं विष्णुभक्त्या निरूप्यते ॥

ya ekaḥ sarva-rūpāṇāṁ sarva-nāmnāṁ tathāśrayaḥ
tasya viṣṇoḥ padaṁ sarvaṁ viṣṇu-bhaktyā nirūpyate

yaḥ—who; *ekaḥ*—only; *sarva-rūpāṇām*—of all inflected words (or of all forms); *sarva-nāmnām*—of all *nāmas* (nominal bases) (or of all names); *tathā*—and; *āśrayaḥ*—shelter; *tasya*—that; *viṣṇoḥ*—of Viṣṇu; *padam*—inflected word (or abode); *sarvam*—all; *viṣṇu-bhaktyā*—by a *viṣṇubhakti* (a nominal or verbal suffix) (or by devotional service to Viṣṇu); *nirūpyate*—achieved, or perceived.

Lord Viṣṇu is the only shelter of all inflected words (*rūpa*) and nominal bases (*nāma*). Every inflected word (*pada*) refers to Him (Viṣṇu)[43] and is achieved through the application of a nominal suffix (*viṣṇubhakti*).

Alternatively: **Lord Viṣṇu is the only shelter of all forms and names. All His abodes (*viṣṇu-padas*) are perceived through devotional service (*viṣṇu-bhakti*).**

atha nāma-jāni viṣṇupadāni. nāmno jātāni yāni viṣṇupadāni athānantaraṁ tāni nirūpyante.

Now the *viṣṇupadas* (inflected words) produced from a *nāma* (nominal base) are going to be described.

AMṚTA—Grammatically, the word *sarva-rūpāṇām* means "of all inflected words, like *kṛṣṇaḥ* and so on, and *bhavati* and so on," and the word *sarva-nāmnām* means "of all nominal bases, beginning with *tad, yuṣmad,* and *asmad,* which express the *prathama-puruṣa* (third person), *madhyama-puruṣa* (second person), and *uttama-puruṣa* (first person) respectively."

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43   Thus they are called *viṣṇu-padas* (inflected words related to Lord Viṣṇu).

There are two kinds of *viṣṇupadas* (inflected words): those produced from *nāmas* (nominal bases) and those produced from *dhātus* (verbal bases). Jīva Gosvāmī first describes those produced from *nāmas* as they are formed with less effort. He will describe those produced from *dhātus* in the next chapter, the *Ākhyāta-prakaraṇa*.

Sarveśvarāntāḥ puruṣottama-liṅgāḥ
Masculine words ending in a vowel

८७ । अधातुविष्णुभक्तिकमर्थवन्नाम ।

87. adhātu-viṣṇubhaktikam arthavan nāma

a-dhātu-viṣṇubhaktikam—except *dhātus* (verbal roots) and *viṣṇubhaktis* (nominal or verbal suffixes); *artha-vat*—having meaning; *nāma*—a nominal base.

Any word that has meaning, except for *dhātus* and *viṣṇubhaktis,* is called a *nāma*.

bhū-sanantādyā dhātavaḥ. sv-ādi-tib-ādyā viṣṇubhaktayaḥ. "vibhaktayaḥ" iti prāñcaḥ. tān dhātūn tā viṣṇubhaktīś ca varjayitvā yad artha-yuktaṁ śabda-rūpaṁ tan nāma-saṁjñaṁ syāt. "liṅgam" ity eke "prātipadikam" ity anye. te cārthā dravya-guṇa-jāti-kriyāḥ. tad-yuktaṁ tad-abhidhāyakaṁ śabda-rūpam ity arthaḥ. dravyaṁ parameśvaram ārabhya mṛn-maya-paryantaṁ sarvaṁ vastu. guṇas tad-āśrayī, aiśvaryādi-śabda-sparśādiko dharmaḥ. jātiḥ samānatvaṁ, brāhmaṇatva-gotvādi. kriyā dhātv-arthaḥ, sattāhāra-jñāna-vihāra-prabhṛtiḥ.

Vʀᴛᴛɪ—*Bhū* and so on and *san-anta* and so on are called *dhātus*. *Sv-ādis* (nominal suffixes) and *tib-ādis* (verbal suffixes) are called *viṣṇubhaktis*. Earlier grammarians called them *vibhaktis*. Any word that has *artha* (meaning), except for *dhātus* and *viṣṇubhaktis,* is called a *nāma*. Some use the term *liṅga;* others use *prātipadika*. The *arthas* are *dravya* (a substance, person, or thing), *guṇa* (a quality), *jāti* (class, category, species), and *kriyā* (action, mode of being). Thus *arthavat* refers to a word endowed with one of these *arthas,* that is, a word that expresses one of these *arthas. Dravya* is everything from the Supreme Lord to things composed of earth. *Guṇa* is that which inheres in a *dravya*. Characteristics like sovereignty, and the sense objects such as sound and touch are *guṇas. Jāti* is the sameness such as Brāhmaṇahood or cowness. *Kriyā* is the meaning of a verb, such as being, eating, knowing, strolling, and so on.

AMṚTA—The word *viṣṇubhaktika* is formed by applying the *taddhita* suffix *ka* to the word *viṣṇubhakti,* without a change in meaning. Thus *viṣṇubhaktika* means *viṣṇubhakti.* By extension, the word *viṣṇubhakti* also refers to that which ends in a *viṣṇubhakti* — a *viṣṇupada* (inflected word). Thus this *sūtra* also excludes *viṣṇupadas* like *kṛṣṇaḥ, bhavati,* and so on, from being *nāmas.*

The word *samānatvam* (sameness, i.e. sameness in quality) is a gloss of the word *jāti.* The actual definition of a *jāti* is given in *vṛtti* 1094 of the *Taddhita-prakaraṇa: ākṛti-grahaṇā jātiḥ … sakṛd-ākhyāta-nirgrāhyā,* "A *jāti* is that which is understood simply by means of the form, and having been described once it should be recognizable in all cases." For example, if somebody says that a form containing a dewlap, two horns, four legs, and a tail is a cow, then the next time we see such a form we should automatically understand, "This is a cow." According to the adherents of Nyāya philosophy, something is a *jāti* (category) if it exists in many and is always present somewhere at any given time. For example, *brāhmaṇatvam* (Brāhmaṇahood) is a *jāti* because the quality of being generated from the mouth of the Supreme Lord exists in every *brāhmaṇa.* Similarly, *gotvam* (cowness) is a *jāti* because the quality of having a large dewlap is present in all cows. *Jātis* like *brāhmaṇatvam* and *gotvam* are considered eternal because the totality of *brāhmaṇas* and cows don't simultaneously perish when an individual *brāhmaṇa* or cow perishes.

८८ । प्रकृतिः पूर्वा ।
88. prakṛtiḥ pūrvā

prakṛtiḥ—*prakṛti* (base, the original word to which suffixes are added); *pūrvā*—the first part.

The first part [of a *viṣṇupada*] is called the *prakṛti.*

sā ca nāma-dhātu-bhedād dvi-vidhā.

VṚTTI—There are two kinds of *prakṛtis: nāmas* (nominal bases) and *dhātus* (verbal bases).

८९ । प्रत्ययः परः ।
89. pratyayaḥ paraḥ

pratyayaḥ—*pratyaya* (suffix); *paraḥ*—the later part.

The second part [of a *viṣṇupada*] is called the *pratyaya.*

sa ca svādy-ākhyāta-kṛt-taddhita-bhedāc catur-vidhaḥ.

Vᴿᴛᴛɪ—There are four kinds of *pratyayas: sv-ādi* (nominal suffix), *ākhyāta* (verbal suffix), *kṛt* (suffix used to form a *nāma* from a *dhātu*), and *taddhita* (suffix used to form a *nāma* from another *nāma*).

९० । तत्र नाम्नः सु औ जस् , अम् औ शस् , टा भ्याम् भिस् , ङे भ्याम् भ्यस् , ङसि भ्याम् भ्यस् , ङस् ओस् आम् , ङि ओस् सुप् ।

90. tatra nāmnaḥ su au jas, am au śas, ṭā bhyām bhis, ṅe bhyām bhyas, ṅasi bhyām bhyas, ṅas os ām, ṅi os sup

tatra—there, among *nāmas* and *dhātus* (see *vṛtti* 88); *nāmnaḥ*—after a *nāma; su au jas, am au śas, ṭā bhyām bhis, ṅe bhyām bhyas, ṅasi bhyām bhyas, ṅas os ām, ṅi os sup*—the *viṣṇubhaktis su, au, jas, am, au, śas, ṭā, bhyām, bhis, ṅe, bhyām, bhyas, ṅasi, bhyām, bhyas, ṅas, os, ām, ṅi, os,* and *sup.*

The *viṣṇubhaktis* applied after a *nāma* are as follows: *su, au, jas, am, au, śas, ṭā, bhyām, bhis, ṅe, bhyām, bhyas, ṅasi, bhyām, bhyas, ṅas, os, ām, ṅi, os, sup.*

etāḥ su ity-ādaya eka-viṁśatir viṣṇubhaktayaḥ praty-ekaṁ nāmnaḥ pare syuḥ. tāsu ca su au jas prathamā. am au śas dvitīyā. ṭā bhyām bhis tṛtīyā. ṅe bhyām bhyas caturthī. ṅasi bhyām bhyas pañcamī. ṅas os ām ṣaṣṭhī. ṅi os sup saptamī. tatra prathamāyā eka-vacanaṁ su, dvi-vacanam au, bahu-vacanaṁ jas. dvitīyaika-vacanam am, dvi-vacanam au, bahu-vacanam śas ity-ādi jñeyam. etāḥ sv-ādayaḥ. sup ity eke.

Vᴿᴛᴛɪ—The twenty-one *viṣṇubhaktis,* beginning with *su,* can each be applied after a *nāma.* Among them *su, au,* and *jas* are called *prathamā* (first case); *am, au,* and *śas, dvitīyā* (second case); *ṭā, bhyām,* and *bhis, tṛtīyā* (third case); *ṅe, bhyām,* and *bhyas, caturthī* (fourth case); *ṅasi, bhyām,* and *bhyas, pañcamī* (fifth case); *ṅas, os,* and *ām, ṣaṣṭhī* (sixth case); and *ṅi, os,* and *sup, saptamī* (seventh case). Among these seven cases the *eka-vacana* (singular) of *prathamā* is *su,* the *dvi-vacana* (dual) is *au,* and the *bahu-vacana* (plural) is *jas.* The *eka-vacana* of *dvitīyā* is *am,* the *dvi-vacana* is *au,* and the *bahu-vacana* is *śas.* The others are divided in the same way. These twenty-one *viṣṇubhaktis* are called *sv-ādis* (those beginning with *su*). Pāṇini calls them *sup.*

Sᴀᴍ�śODHINĪ—Two kinds of *prakṛtis, nāmas* and *dhātus,* were mentioned in *vṛtti* 88, and two kinds of *viṣṇubhaktis,* the *sv-ādis* and the *tib-ādis,* were

mentioned in *vṛtti* 87. With the phrase *tatra nāmnaḥ,* Jīva Gosvāmī selects *nāmas* as the current subject of discussion and explains that the *sv-ādis* are applied after them. He will deal with *dhātus* and the *tib-ādis* in the next chapter, the *Ākhyāta-prakaraṇa.*

९१ । तत्र जटशङपा इतः , उश्च सोः , ङसेरिश्च ।

91. tatra ja-ṭa-śa-ṅa-pā itaḥ, uś ca soḥ, ṅaser iś ca

tatra—among the *viṣṇubhaktis; ja-ṭa-śa-ṅa-pāḥ*—ja-rāma, ṭa-rāma, śa-rāma, ṅa-rāma, and pa-rāma; *itaḥ*—its (indicatory letters); *uḥ*—u-rāma; *ca*—and; *soḥ*—of the *viṣṇubhakti* su; *ṅaseḥ*—of the *viṣṇubhakti* ṅasi; *iḥ*—i-rāma; *ca*—and.

Among the *viṣṇubhaktis, j, ṭ, ś, ṅ,* and *p* are indicatory letters (*it-s*). The *u* of *su* and the *i* of *ṅasi* are also *its*.

eti gacchati na tiṣṭhatīti it, anubandhaś ca. sa ca uccāraṇārthaś cihnārtho vidhy-ādi-nimittaś ca kvacit. itaś caite—siddhopadeśe viriñcau ca sa-viṣṇucāpa-sarveśvara it, antya-viṣṇujanaś ca. at it ity-ādau, āṅ-māṅ-uṅ-nañsu ca. viriñcau tu kvacit. dhātv-ādi-ñi-ṭu-ḍu. pratyayādyā ja-ṭa-ṇa-pāḥ. śa-ka-vargāv ataddhite. na viṣṇubhaktau ta-na-sa-mā iti. siddhopadeśā dhātu-pratyaya-viṣṇavaḥ. a-rāmādi-bhedāḥ sa-viṣṇucāpās tu vaidikāḥ. nāma-saṁjñaś catur-vidhaḥ. yathā—puṁ-liṅgaḥ puruṣottama-saṁjñaḥ, strī-liṅgo lakṣmī-saṁjñaḥ, napuṁsaka-liṅgo brahma-saṁjñaḥ, aliṅgo 'vyaya-saṁjñaḥ. tatra sarveśvarāntāḥ puruṣottama-liṅgāḥ. tatra a-rāmāntāḥ kṛṣṇa-śabdaḥ. tatra prathamaika-vacane kṛṣṇa su iti sthite u-rāma uccāraṇārthaḥ.

Vṛtti—An *it* (indicatory letter) is so named because it goes (*eti*): It does not remain. Another name of *it* is *anubandha.* Sometimes an indicatory letter is used to aid pronunciation (*uccāraṇa*), and sometimes to create a distinguishing characteristic (*cihna*). Sometimes it is the cause (*nimitta*) of the application of a rule (*vidhi*) or of a prohibition (*pratiṣedha*). The following are also *its:* a *sarveśvara* with a *viṣṇucāpa* in a *siddhopadeśa* (see below) or *viriñci;* the final *viṣṇujana* in a *siddhopadeśa* or *viriñci;* and the final *viṣṇujana* in *at, it,* and so on, and in the *avyayas āṅ, māṅ, uṅ,* and *nañ.* The final *viṣṇujana* in a *viriñci,* however, is only sometimes an *it.* Moreover, *ñi, ṭu* and *ḍu* at the beginning of a *dhātu,* and *j, ṭ, ṇ,* and *p* at the beginning of a *pratyaya* are also *its. Ś* and *ka-varga* are also *its* when they occur in a *pratyaya* other than a *taddhita.* A *t, n, s,* or *m* occurring in a *viṣṇubhakti* is not an *it. Dhātus, pratyayas,* and *viṣṇus* are called *siddhopadeśas* (elements of a word taught in their original form in books on grammar). The *a-rāma* and other vowels that have a *viṣṇucāpa* are found in the *Vedas.*

Saṁśodhinī—The word *it* is derived from the *dhātu i[ṇ] gatau* (2P, to go). The previous grammarians called the indicatory letter *anubandha* because of its similarity to the *anubandhya-paśu,* the animal tied to a post to be killed in a sacrifice. In regard to indicatory letters, Pāṇini says *tasya lopaḥ,* "An indicatory letter gets deleted" (*Aṣṭādhyāyī* 1.6.9). The phrase *na tiṣṭhati* (it doesn't remain), which is Jīva Gosvāmī's gloss of *eti* (it goes), indicates the same.

Amṛta—An example of an indicatory letter used to aid pronunciation (*uccāraṇa*) is the *u* in *su,* and an example of being used to create a distinguishing characteristic (*cihna*) is the *j* in *jas.* Examples when it is the cause (*nimitta*) of the application of a rule (*vidhi*) are the *ṅ* in *ṅe, ṅasi, ṅas,* and *ṅi.* And an example of being the cause of a prohibition (*pratiṣedha*) is the *k* in *yak.*

An example when a *sarveśvara* with a *viṣṇucāpa* is an *i t* in a *dhātu* is the *ī* in *cit[ī] saṁjñāne* (*vṛtti* 332), in a *pratyaya* the *u* in *su* and *i* in *ṅasi,* in a *viṣṇu* the *u* in *nuṭ* and *tuk* (*sūtras* 105 and 256), and in a *viriñci* the *a* of *na* in *tasmāt so naḥ puṁsi* (95). An example when a final *viṣṇujana* is an *it* in a *dhātu* is the *r* in *sphuṭir viśaraṇe,* in a *pratyaya* the *p* of *tip,* in a *viṣṇu* the *ṭ* of *nuṭ,* and in a *viriñci* the *c* of *auc* in *harito ṅer auc* (122). It was said that the final *viṣṇujana* in a *viriñci* is only sometimes an *it.* Examples when it is not are the final *viṣṇujanas* of the *viriñcis pad, dat, mās,* and *yūṣan* (*sūtra* 113) and the final *viṣṇujanas* of the *viriñcis ay, āy, av,* and *āv* (*sūtras* 54 and 55). Since *at, it,* and so on (*vṛtti* 35), and the *avyayas ā[ṅ], mā[ṅ], u[ñ],* and *na[ñ]* are *nāmas,* they do not fit into the category of *siddhopadeśa* or *viriñci.* Therefore their final *viṣṇujanas* are separately designated as indicatory letters in the *vṛtti.*

Examples of *ñi, ṭu,* and *ḍu* being *its* at the beginning of a *dhātu* are the *ñi* in *ñiphalā, ṭu* in *ṭuośvi,* and *ḍu* in *ḍukṛñ.* Examples of *j, ṭ, ṇ,* and *p* being *its* at the beginning of a *pratyaya* are the *j* in *jas, ṭ* in *ṭā, ṇ* in *ṇal,* and *p* in *pam.* Examples of *śa* and *ka-varga* being an *it* in *pratyayas* that are not *taddhitas* are the *ś* in *śas, k* in *kvasu, kh* in *khal, gh* in *ghaṇ,* and *ṅ* in *ṅe.* Examples of *t, n, s,* or *m* not being an *it* in a *viṣṇubhakti* are *yāt, īran, jas,* and *bhyām.* Why do we say "in a *viṣṇubhakti*?" Because they are *its* when they are the final *viṣṇujanas* in *pratyayas* other than *viṣṇubhaktis.* Examples are the *t* of *yat* in *sarveśvarānta-dhātor yat* (801) and the *m* of *śnam* in *rudh-ādeḥ śap-khaṇḍī śnam* (551).

The use of nasalized vowels (vowels with a *viṣṇucāpa*) is borrowed from the *Vedas* as a means to instruct the rules of grammar. Pāṇini and other earlier grammarians used them in that way too.

Sᴀᴍ́**ś**ᴏᴅʜɪɴ**ī**—Pāṇini himself further employed the Vedic device of *svaras* (accents) in his grammar for differentiating the *ātmanepadī* and *ubhayapadī dhātus* from the *parasmaipadī dhātus.* This can be seen in *Aṣṭādhyāyī* 1.3.12 and 1.3.72. The *Siddhānta-kaumudī* (3), commenting on *Aṣṭādhyāyī* 1.3.2, says *pratijñānunāsikyāḥ pāṇinīyāḥ:* "The followers of Pāṇini say that the nasality of a vowel should be inferred by the way in which an *upadeśa* (technical term of grammar, such as a *dhātu,* a *pratyaya* or a *viṣṇu*) is treated by Pāṇini" (from *Kāśikā* 1.3.2). That is, the *viṣṇucāpa* is not actually written, but is understood by convention. In *Hari-nāmāmṛta-vyākaraṇa,* Jīva Gosvāmī usually points out the indicatory letters in the *vṛtti,* and when he does not, the commentaries supply that information. From now on, the indicatory letters will be given in square brackets for the sake of clarity, and the case and number of a word will be put in triangular brackets. The first case singular will be denoted by <1.1>, the first case dual by <1.2>, and so on.

The *sv-ādis* are listed below in table form with their indicatory letters in brackets. The uses of each case will be elaborately described in the *Kāraka-prakaraṇa.* For now, we need only know that the *prathamā viṣṇubhaktis* are also used for *sambodhana* (addressing). And this use of the *prathamā viṣṇubhaktis* is practically treated like an eighth case. Because of special rules, however, the <8.1> form of a word usually ends up being different than the <1.1> form.

case	*eka-vacana*	*dvi-vacana*	*bahu-vacana*
prathamā	*s[u]*	*au*	*[j]as*
dvitīyā	*am*	*au*	*[ś]as*
tṛtīyā	*[ṭ]ā*	*bhyām*	*bhis*
caturthī	*[ṅ]e*	*bhyām*	*bhyas*
pañcamī	*[ṅ]as[i]*	*bhyām*	*bhyas*
ṣaṣṭhī	*[ṅ]as*	*os*	*ām*
saptamī	*[ṅ]i*	*os*	*su[p]*
sambodhana	*s[u]*	*au*	*[j]as*

In other printed editions of the *Hari-nāmāmṛta,* we see that this *sūtra* and the previous *sūtra* list the *viṣṇubhakti su* as *sŭ.* But this reading is inconsistent and is actually a corruption, for if we were to accept *sŭ* as the correct reading, the following question must be raised: "Why is the *viṣṇucāpa* written only in *sŭ* and not in *ṅasi* and in various *dhātus, pratyayas, viṣṇus,* and *viriñcis* that also have *viṣṇucāpas*? Why not be consistent and write *ṅasi* and so on?" There is no good reason for this.

Indeed, the fact that one *viṣṇubhakti* is written with a *viṣṇucāpa* and the other is not, although both of them are described here as having a *sarveśvara* with a *viṣṇucāpa,* makes the student search for a difference that does not exist. Pāṇini and other grammarians write the *viṣṇubhakti* merely as *su,* and are consistent in not writing the *viṣṇucāpa* of the indicatory letters. But these editions inconsistently single out *sŭ,* writing it with a *viṣṇucāpa* while not writing the *viṣṇucāpa* of other indicatory letters. Even then, *sŭ* is not always written with the *viṣṇucāpa,* for instance in the *sūtra: sambodhane sur buddha-saṁjñaḥ* (109), and so on. Thus, to be consistent, in this edition we will list the *viṣṇubhakti* as *su.* This is justified because reliable manuscripts like manuscript 2038A (Serial No: 2897, Accession No: 2038A) in the Vrindavan Research Institute read *su,* not *sŭ.*

Vṛtti—There are four kinds of *nāmas.* Their names are as follows: *puṁ-liṅga* (masculine) is called *puruṣottama, strī-liṅga* (feminine) is called *lakṣmī, napuṁsaka-liṅga* (neuter) is called *brahma,* and *aliṅga* (that which has no gender) is called *avyaya.*

Among the four kinds of *nāmas* are the masculine words, and among masculine words are those ending in a *sarveśvara.* Among them is the word *kṛṣṇa,* which ends in *a-rāma.* In the first case singular, we have *kṛṣṇa + s[u].* The *u* in *s[u]* is an indicatory letter used for pronunciation.

९२ । विष्णुभक्तिसिद्धं विष्णुपदम् ।

92. viṣṇubhakti-siddhaṁ viṣṇu-padam

viṣṇubhakti-siddham—achieved by a *viṣṇubhakti; viṣṇu-padam*—a *viṣṇupada* (inflected word).

That which is formed by the application of a *viṣṇubhakti* is called a *viṣṇupada.*

viṣṇubhakti-siddhaṁ nāmno dhātor vā rūpaṁ viṣṇupada-saṁjñaṁ syāt. padam iti prāñcaḥ.

Vṛtti—The form of a *nāma* or of a *dhātu* achieved through the application of a *viṣṇubhakti* is called *viṣṇupada.* Earlier grammarians called it *pada.*

Amṛta—The word *pada* can mean feet or abode. Thus the implied meaning is that Lord Viṣṇu's feet or abode is achieved only through devotional service to Him (*viṣṇu-bhakti*).

९३ । सररामयोर्विष्णुसर्गो विष्णुपदान्ते ।

93. sa-ra-rāmayor viṣṇusargo viṣṇupadānte

sa-ra-rāmayoḥ—of *sa-rāma* and *ra-rāma; viṣṇusargaḥ*—the replacement *viṣṇusarga; viṣṇupada-ante*—when the *viṣaya* (sphere of application) is *viṣṇupadānta.*

Sa-rāma and ra-rāma become viṣṇusarga when the viṣaya is viṣṇupadānta.

> *prāṅ-nimittaṁ tathā kāryī kāryaṁ para-nimittakam |*
> *atra krameṇa vaktavyaṁ prāyaḥ sūtreṣu sarvataḥ ||*
> *kvacit para-nimittasya sthāne viṣaya-saptamī |*
> *kārya-pūrve pañcamī syāt kārya-sthāne tu ṣaṣṭhikā ||*
> *kārye tu prathamā vācyā saptamī viṣaye pare |*
> *vinā-yoge niṣedhārthaṁ dvitīyā kvacid iṣyate ||*
> *sarvāṅgāsambhavo yatra sv-alpāny aṅgāni tatra tu |*
> *ato bālaka-bodhāya padaṁ vicchidya mūrdhani |*
> *aṅkā deyā viṣṇubhakti-vyakty-arthaṁ sarva-sūtrataḥ ||*

yathā—sa-ra-rāmayor iti kārya-sthānaṁ, viṣṇusarga iti kāryaṁ, viṣṇupadānto viṣayaḥ. para-nimittaṁ pūrva-nimittaṁ cātra nāsti. tat tac ca yathā—i-dvayam eva yaḥ sarveśvare ity atra para-nimittaṁ sarveśvaraḥ. tataḥ śaś cho vety atra pūrva-nimittaṁ viṣṇudāsaḥ. viṣṇujana ity-ādau ha-rau vineti tau niṣiddhau. tad evaṁ prathamāyā eka-vacane kṛṣṇaḥ. dvi-vacane kṛṣṇa au, o-dvaye au, kṛṣṇau. bahu-vacane kṛṣṇa jas, ja it cihnārthaḥ śas-ādi-bheda-jñāpanāya. evam uttaratrāpi. trivikrama-viṣṇusargau—kṛṣṇāḥ.

Vʀᴛᴛɪ—Generally, in the *sūtras* of this book, things are mentioned in this order: *prāṅ-nimitta, kāryī, kārya, para-nimitta*. Sometimes, a *viṣaya-saptamī* is in place of the *para-nimitta*.

Bāʟᴀ—The word "generally" is used, as there is not always a *prāṅ-nimitta, kāryī, kārya,* and *para-nimitta* in every *sūtra*.

Sᴀᴍ́ꜱᴏᴅʜɪɴ̄ɪ—The terms *prāṅ-nimitta, kāryī, kārya,* and *para-nimitta* were already defined and explained in *Amṛta* 44 and in *Saṁśodhinī* 44. *Viṣaya-saptamī* refers to a *saptamī viṣṇubhakti* used to denote the *viṣaya*. This has already been seen in cases like *viṣṇupadānte* (when the *viṣaya* is *viṣṇupadānta*) and so on (*Saṁśodhinī* 57).

Vʀᴛᴛɪ—*Pañcamī* is used when there is a *prāṅ-nimitta* (*kārya-pūrva*), *ṣaṣṭhī* when there is a *kāryī* (*kārya-sthāna*), *prathamā* when there is a *kārya,* and *saptamī* when there is a *viṣaya* or a *para-nimitta*.

Sometimes, for the sake of exclusion (*niṣedha*), *dvitīyā* is used in relation to that which is syntactically connected with the word *vinā*. When all the elements do not apply [in a *sūtra*], at least a few are present.

AMṚTA—The words "all the elements" refer to the five elements beginning from *prāṅ-nimitta,* which were mentioned previously. Due to the use of the word "generally," all five elements do not have to be present in every *sūtra.*

VṚTTI—**Therefore, to enligthen children, in each *sūtra* one should split the words [where there is *sandhi*] and put a number on top of each word so that the *viṣṇubhakti* will be clear.**

SAMŚODHINĪ—Thus, according to this recommendation, we would write the current *sūtra* as: *sa-ra-rāmayoḥ*⁶ *viṣṇusargaḥ*¹ *viṣṇupada-ante*⁷. However, since this edition already contains a word-for-word section that clarifies the *viṣṇubhakti,* we will not follow this system. In the word-for-word section, "after…" indicates a *prāṅ-nimitta;* "of..." indicates a *kāryī;* "the replacement…", "the change to…", "the deletion…", or "the *āgama*…" indicates a *kārya;* "when a … follows" indicates a *para-nimitta;* and "when the *viṣaya* is…" indicates a *viṣaya-saptamī.*

VṚTTI—**For example, *sa-ra-rāmayoḥ* is a *kāryī,* *viṣṇusargaḥ* is a *kārya,* and *viṣṇupadānte* is a *viṣaya.* There is no *para-nimitta* or *prāṅ-nimitta* in this *sūtra.* Examples of them are as follows: in *i-dvayam eva yaḥ sarveśvare* (50), *sarveśvara* is a *para-nimitta,* and in *tataḥ śaś cho vā* (64), *viṣṇudāsa* is a *prāṅ-nimitta.* In *viṣṇujane viṣṇujano vā, ha-rau vinā* (*Bṛhat* 120), *ha-rāma* and *ra-rāma* are excluded (*vinā*). Thus, in the first case singular, we get *kṛṣṇa* + *s[u]* which becomes *kṛṣṇaḥ* by the current *sūtra.* In the first case dual we have *kṛṣṇa* + *au* which becomes *kṛṣṇau* by *o-dvaye au* (49), and in the first case plural we have *kṛṣṇa* + *[j]as.* The *j* is an indicatory letter employed to create a distinguishing characteristic (*cihna*). It is employed specifically to inform us that *[j]as* is different from *[ś]as* and so on. Later, other indicatory letters will also be employed to create distinguishing characteristics. The *a* of *[j]as* then becomes *trivikrama* and the *s* becomes a *viṣṇusarga.* Thus we get *kṛṣṇāḥ.***

> ➢ *kṛṣṇa* + *s[u]* → *kṛṣṇas* → (93) *kṛṣṇaḥ* <1.1>.
> ➢ *kṛṣṇa* + *au* → (49) *kṛṣṇau* <1.2>.
> ➢ *kṛṣṇa* + *[j]as* → (42) *kṛṣṇās* → (93) *kṛṣṇāḥ* <1.3>.

SAṂŚODHINĪ—After removing the indicatory letters and applying the current *sūtra,* the *viṣṇubhaktis* are as follows:

case	eka-vacana	dvi-vacana	bahu-vacana
prathamā	ḥ	au	aḥ
dvitīyā	am	au	aḥ
tṛtīyā	ā	bhyām	bhiḥ
caturthī	e	bhyām	bhyaḥ
pañcamī	aḥ	bhyām	bhyaḥ
ṣaṣṭhī	aḥ	oḥ	ām
saptamī	i	oḥ	su
sambodhana	ḥ	au	aḥ

At this point, we will explain the basic meanings of each case by using the word *suhṛd* (friend), since it does not require any special rules except the deletion of *s[u]* by *rādhā-viṣṇujanābhyām īpaś ca trivikramāt sor haraḥ* (138). For the sake of clarity, *sandhi* has not been done in the following examples.

1) **Prathamā** (nominative case) is used to indicate the subject of a verb in the active voice or the object of a verb in the passive voice.

> ➢ **suhṛd** *vadati* (**The friend** speaks).
> ➢ **suhṛd** *śliṣyate* (**The friend** is embraced).

2) **Dvitīyā** (accusative case) is used to indicate the object of a verb in the active voice. Sometimes this case is expressed in English by the preposition "to".

> ➢ **suhṛdam** *paśyāmi* (I see **a friend**).
> ➢ **suhṛdam** *vadāmi* (I'm talking to **a friend**).

3) **Tṛtīyā** (instrumental case) is used to indicate the instrument, or in other words the means by which an action is accomplished. It is expressed in English by the prepositions "by" and "with." *Tṛtīyā* is also used to indicate the subject of a verb in the passive voice and is also expressed through the preposition "by".

> ➢ *suhṛd* **kareṇa** *khādati* (The friend eats **with [his] hand**).
> ➢ *kṛṣṇaḥ* **suhṛdā** *śliṣyate* (Kṛṣṇa is embraced **by the friend**).

4) **Caturthī** (dative case) is used to indicate the beneficiary who is the indirect object of a verb. It is expressed in English by the preposition "to".

> ➢ **suhṛde** *dānaṁ dadāmi* (I give a gift **to a friend**).

5) ***Pañcamī*** (ablative case) is used to indicate the source. It is expressed in English by the preposition "from".

> ➢ ***suhṛdaḥ*** *dānaṁ pratigṛhṇāmi* (I receive a gift **from a friend**).

6) ***Ṣaṣṭhī*** (genitive case) is used to indicate possession or intimate relation. It is expressed in English by "'s" or the preposition "of."

> ➢ ***suhṛdaḥ*** *putraḥ* (**A friend's** son).
> ➢ ***suhṛdaḥ*** *gṛham* (The house **of a friend**).

7) ***Saptamī*** (locative case) is used to indicate the location. It is expressed in English by the prepositions "in," "on," or "at."

> ➢ ***suhṛdi*** *viśvāsaḥ* (Confidence **in a friend**).
> ➢ *suhṛd* ***gṛhe*** *asti* (The friend is **at home**).

8) ***Sambodhana*** (vocative case) is used to address somebody.

> ➢ ***he suhṛd*** (O friend).

Each of these cases, however, has many other meanings, which will be explained in the *Kāraka-prakaraṇa*. Therefore the names of the case endings, such as the instrumental case, are sometimes misleading. Another example is the genitive case, which is used in the sense of the accusative case when the *kriyā* (action) connected to the direct object is one of several specific participles (642).

९४ । दशावतारादम्शसोररामहरः ।

94. *daśāvatārād am-śasor a-rāma-haraḥ*

daśāvatārāt—after a *daśāvatāra*; *am-śasoḥ*—of the *viṣṇubhaktis am* and *[ś]as*; *a-rāma-haraḥ*—deletion of *a-rāma*.

When *am* or *[ś]as* comes after a *daśāvatāra,* its *a-rāma* is deleted.

kṛṣṇam. haro 'yaṁ jñāpayati—sūtre pratyaya-rūpa-nimittād anyasya haro 'pi mahāhara iti. tenaikātmaka-mātra-nimittatvān na trivikramaḥ. dvitīyā-dvitve kṛṣṇa au—kṛṣṇau. pūrva-vad bahutve kṛṣṇa śas—śa it, a-rāma-haraḥ. eka-deśa-vikṛtam ananya-vat, tathāpi tan-nāmaivety arthaḥ. tataś ca.

VṚTTI— ➢ *kṛṣṇa + am* → (94) *kṛṣṇa + m* → *kṛṣṇam* <2.1>.

This *hara* informs us that in a *sūtra* the *hara* of something other than a *nimitta* that is a *pratyaya* is considered a *mahāhara*. Therefore the change

to *trivikrama* does not take place, because in *sūtra* 42 the *nimitta* is just an *ekātmaka.* In the second case dual we have *kṛṣṇa + au,* which becomes *kṛṣṇau.*

> ➢ *kṛṣṇa + au* → (49) *kṛṣṇau* <2.2>.

In the second case plural, we have *kṛṣṇa + [ś]as.* The *ś,* like the *j* of *[j]as* described in the previous *vṛtti,* is an indicatory letter employed to create a distinguishing characteristic (*cihna*). The *a-rāma* of *[ś]as* undergoes *hara* by the current *sūtra,* and then the following rule applies in accordance with the maxim *eka-deśa-vikṛtam ananya-vat,* "even though something is deficient in one place, it is still called the same thing" (*vṛtti* 85).

AMṚTA—Someone might argue, "Why isn't *daśāvatāra ekātmake militvā trivikramaḥ* (42) applied in *kṛṣṇam*? The deleted *a-rāma* should be considered as the original (*sthāni-vat*) as it is not stated here that it undergoes *mahāhara,* and therefore *sūtra* 42 should apply." Jīva Gosvāmī addresses this concern with the sentence beginning "This *hara*." This sentence includes an important *paribhāṣā* worth remembering: *sūtre pratyaya-rūpa-nimittād anyasya haro 'pi mahāharaḥ,* "In a *sūtra* the *hara* of something other than a *nimitta* that is a *pratyaya* is considered a *mahāhara.* The word *sūtre* (in a *sūtra*) here means *śaṅkita-vidhi-sūtre* (in a *vidhi-sūtra* which is suspected to be applicable). In regard to *daśāvatāra ekātmake militvā trivikramaḥ* (42), a *sūtra* ordaining *trivikrama* which is suspected to be applicable, the *a* of *am* isn't a *pratyaya nimitta,* rather it is an *ekātmaka nimitta.* Therefore the *hara* ordained in the current *sūtra* is a *mahāhara.* This means that the *a* of *am* is completely obliterated and thus the *a* of *kṛṣṇa* can no longer join with it and become *trivikrama.* If the *hara* had not been considered a *mahāhara, trivikrama* would still occur and we would get the unwanted form *kṛṣṇām* <2.1>, since in a *hara* the grammatical operations still take place by accepting that the deleted element is *sthāni-vat* (like the original). Someone may further argue, "In the next *sūtra,* how can *[ś]as* be the *para-nimitta* when the *a* of *[ś]as* is deleted by the current *sūtra*?" To settle this doubt, Jīva Gosvāmī quotes the maxim *eka-deśa-vikṛtam ananya-vat* to show that even though the *a* of *[ś]as* undergoes *hara,* the remaining *s* is still called *[ś]as.*

९५ । दशावतारस्य त्रिविक्रमः शसि , तस्मात्सो नः पुंसि ।

95. *daśāvatārasya trivikramaḥ śasi, tasmāt so naḥ puṁsi*

daśāvatārasya—of a *daśāvatāra; trivikramaḥ*—the change to *trivikrama; śasi*—when *[ś]as* follows; *tasmāt*—after that; *saḥ*—of *sa-rāma; naḥ*—*na-rāma; puṁsi*—when the *viṣaya* is the masculine gender.

A *daśāvatāra* becomes *trivikrama* when *[ś]as* follows. After that, the *s* of *[ś]as* becomes *n* if the *viṣaya* is in the masculine gender.

kṛṣṇān.

Vṛtti— ➤ *kṛṣṇa + [ś]as* → (94) *kṛṣṇa + s* → (95) *kṛṣṇā + s* → *kṛṣṇā + n* → *kṛṣṇān* <2.3>.

९६ । अरामान्तः कृष्णसंज्ञः ।
96. a-rāmāntaḥ kṛṣṇa-saṁjñaḥ

a-rāma-antaḥ—ending in *a-rāma; kṛṣṇa-saṁjñaḥ*—called *kṛṣṇa.*

Any *nāma* ending in *a-rāma* is called *kṛṣṇa.*

९७ । कृष्णात् टा इनः ।
97. kṛṣṇāt ṭā inaḥ

kṛṣṇāt—after a *kṛṣṇa* (a word ending in *a-rāma*); *ṭā*—of the *viṣṇubhakti [ṭ]ā; inaḥ*—the replacement *ina.*

After a *kṛṣṇa, [ṭ]ā* is replaced by *ina.*

ṭeti sūtra-balena lupta-ṣaṣṭhī, spaṣṭatārtham asandhiḥ. evam anyatrāpi. kṛṣṇa ina, a-dvayam i-dvaye e—kṛṣṇena.

Vṛtti—*Ṭā* is a word whose *ṣaṣṭhī viṣṇubhakti* has been deleted on the strength of a *sūtra* (*Aṣṭādhyāyī* 7.1.39), and which, for clarity's sake, does not undergo *sandhi*. Such is the case elsewhere also.

   ➤ *kṛṣṇa + [ṭ]ā* → (97) *kṛṣṇa + ina* → (43) *kṛṣṇena* <3.1>.

Amṛta—There is no *sandhi* between *ṭā* and *ina* by the following *paribhāṣā*—*sandhir anityaṁ sūtra-nirdeśe,* "Sandhi is not compulsory when composing a *sūtra*" (*Bṛhat* 44).

Saṁśodhinī—In this *sūtra,* the sixth case singular form *ṭā* is irregular. Usually, when *[ṅ]as* is applied after *ṭā* to form the sixth case singular, we get *ṭaḥ* (*sūtra* 114). The *ṣaṣṭhī viṣṇubhakti [ṅ]as,* however, is irregularly deleted here by *supāṁ su-luk-pūrva-savarṇāc-che-yā-ḍā-ḍyā-yāj-ālaḥ* (*Aṣṭādhyāyī*

7.1.39), a *sūtra* that describes, among other things, the *luk* (*mahāhara*) of the *sups* (*sv-ādis*) sometimes seen in the Vedas. Thus to clearly instruct the rules of grammar, Jīva Gosvāmī again employs a Vedic device, the deletion of the *sv-ādis,* just as he earlier used the Vedic device of nasalized vowels (*sarveśvaras* with a *viṣṇucāpa*) to distinguish indicatory letters.

AMṚTA—The word *sūtra-balena,* in the *vṛtti,* indicates the usage found in the *Vedas.*

SAṀŚODHINĪ—The phrase *sūtra-balena* in the *vṛtti* indeed refers to *Aṣṭādhyāyī* 7.1.39 as seen by referencing Jīva Gosvāmī's *Laghu-vaiṣṇava-toṣaṇī* (10.6.22) in which he writes, *aṅghri-jānv ity anayoḥ "supāṁ su-luk" ity-ādi-chāndasa-sūtreṇa su-luk,* "The *luk* (*mahāhara*) of the case endings of the words *aṅghri* and *jānu* takes place in accordance with the Vedic *sūtra* beginning *supāṁ su-luk.*" This statement explains the irregular forms *aṅghri* <2.2> and *jānu* <2.2> found in the *Bhāgavatam* (10.6.22). The usual forms would be *aṅghrī* <2.2> and *jānunī* <2.2>, but in the *Bhāgavatam* the second case dual endings of these words undergo *mahāhara* by *Aṣṭādhyāyī* 7.1.39.

९८ । कृष्णस्य त्रिविक्रमो गोपाले ।
98. kṛṣṇasya trivikramo gopāle

kṛṣṇasya—of a *kṛṣṇa; trivikramaḥ*—the change to *trivikrama; gopāle*—when a *gopāla* follows.

The final *a* of a *kṛṣṇa* becomes *trivikrama* when a *gopāla* follows.

eka-varṇa-vidhir ante pravartate—kṛṣṇābhyām.

VṚTTI—**A rule that is in reference to a single *varṇa* is applied at the end.**

> *kṛṣṇa + bhyām → (98) kṛṣṇā + bhyām → kṛṣṇābhyām* <3.2>.

SAṀŚODHINĪ—In accordance with the maxim *eka-varṇa-vidhir ante pravartate* in this *vṛtti,* we understand that although the *sūtra* literally says, "A *kṛṣṇa* becomes *trivikrama* when a *gopāla* follows," the actual meaning is that the final *a* of a *kṛṣṇa* becomes *trivikrama* when a *gopāla* follows. This *paribhāṣā* has also been applied in the translation of quite a few *sūtras* from here to the end of the treatise.